A SHORT Catechiſme.

Containing the Principles of *RELIGION.*

Very profitable for all ſorts of PEOPLE.

The nineteenth Impreſſion.

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by John Ball

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BIBLIOTHECA · BODLEIANA

A Short Catechisme.

WHat ought to be the Chiefe and continuall care of every man in this life?

A. To glorifie *a* God, and save his *b* soule. a 1 Cor. 10. 31. b Acts 16. 30, 31. Mat. 16. 26.

Q. *Whence must we take direction to attaine hereunto?*

A. Out of the Word of God *c* alone. c John 20. 31.

Q. *What call you the word of God?*

A. The holy Scripture immediately *d* inspired, which is contained in the Books of the Old and New Testament. *d* 2 Tim. 3. 16.

Q. *What are the Books of the Old Testament?*

A. Moses, *e* and the Prophts. e Luke 24. 27.

Q. *Which are the Books of the New Testament?*

A. Matthew, Marke, Luke and the rest, as they follow in our Bibles.

Q. *How may it be proved that those Books are the word of God immediately inspired by the Holy Ghost to the Prophets and Apostles?*

A. By the testimony of the *f* Church, constancy *g* of the Saints, miracles *h* wrought to confirme the truth, and the antiquity *i* thereof. f 2 Pet. 1. 9. g Reve. 6. 9. h 1 King. 17. 24. Joh. 3. 2. i Jer. 6. 16. Heb. 13. 8.

Q. *How else?*

A. By the *k* stile, *l* efficacy, sweet *m* consent, admirable *n* doctrine excellent *o* end, and the witnesse *p* of the Scripture it selfe. k Gen. 17. 1. Psa. 50. 1. Esa. 44. 24. Gen. 2. 17. Exod. 20. 1, 2. Joel 1. 1, 1 Cor. 11. 23. Joh. 3. 36. 1 Cor. 1. 23, 24. l Psa. 19. 8. Rom. 15. 4. Acts 5. 38, 39. Rom. 7. 47. Zach. 13. 2. Zeph. 2. 11. Acts 9. 5. 20, 21. Phil. 1. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9, 10. m Gen. 3. 15. & 49. 10. Esa. 9. 6. Dan. 2. 24. Mat. 1. 18. Acts 10. 43. *n* Psal. 119. 129. 138. 172. Deut. 45. 6. o John 20. 31. *p* 2 Tim. 3. 6. 2 Pet. 1. 19.

Q. *These reasons may convince any, be he never so obstinate; but are they sufficient to per-*

perswade the heart thereof?

A. No: the testimonie of the Spirit is *q* necessary; and onely *r* all-sufficient for this purpose. q 1. Cor. 2. 14. r 1 John 2. 20. 27.

Q. *What are the properties of the Scripture?*

A. It is of Divine *s* authoritie, the rule of Faith and Manners, *u* necessarie, *w* one, *x* perfect, and *y* plaine. s 2. Tim. 3. 16. t Eccle. 12. 10. Gal. 6. 16. u Rom. 10. 17. w Psal. 12. 6. x Psal. 19. 7. y Prov. 8. 9.

Q. *For what end was the Scripture written?*

A To teach, instruct, convince, correct and comfort. 2. Tim. 3. 16, 17. Rom. 15. 4

Q. *Doth the knowledge of the Scriptures belong unto all men?*

A. Yes: all men are not onely *a* allowed, but exhorted and commanded to *b* read, heare, and *c* understand the Scriptures. a John 5. 39. b Deut. 17. 18. 19. Rev. 1. 3. c Act. 8. 30.

Q. *The Scriptures were written in Hebrew, and Greeke, how then shall all men read, and understand them?*

A. They ought to be *d* translated into

knowne tongues, and *e* iuterpreted. *d* 1. Cor. 14. 18, 19. *e* Neh. 8.8. Act. 8. 35.

Q. What doth the Scripture eſpecially teach us?

A. The ſaving *f* knowledge of God, and Ieſus Chriſt. *f* Iohn 17. 3. Col. 2. 1, 2.

Q. How may it be proved that there is a God?

A. By the *g* workes, and *h* wonders which are ſeene, the teſtimonie of *i* conſcience, the powers *k* of the ſoule, and the practiſes, of *l* Satan. *g* Pſal. 19. 1, 2. Eſa. 41. 23. Rom. 1. 20. Act. 14. 17. Iob 12. 7, 8, 9. *h* Exod. 8. 19. & 9. 16. *i* Rom. 2. 15. Eſa. 33. 14. Pſa. 14. 5, & 53. 5. *k* Zach. 12. 1. Pſal. 94. 8, 9. 10. *l* Revel. 12. 7. 10.

Q. How elſe?

A. By the conſent of Nations, defence of the *m* Church, *n* ſupport, and comfort of the godly, but principall by *o* the Scriptures, *m* Pſal. 9. 16. and 58. 10, 11. *n* Ier. 33. 9. *o* Eſa. 42. 8.

qu. *What is God?*

A. He is a *p* Spirit, having his being of *q* himſelfe. *p* Iohn 4. 24. *q* Exod. 3. 14.

qu. *How many Gods be there?*

A. Onely one *r* God, and three perſons, the Father, Sonne, and holy Ghoſt.

r Deut.

r Deut. 6. 4, 6. 1 Cor. 8. 4. 6. ſ Mat. 28. 19. 1 Iohn 5. 7.

Q. What is the propertie of the Father?

A. To bee of himſelfe, and to t beget his Sonne. t Iohn 1. 18. and 3. 16.

Q. What is the propertie of the Sonne?

A. To be begotten u of the Father. u Iohn 3. 18.

Q. What is the propertie of the Holy Ghoſt?

A. To proceed from the w Father, and the x Sonne. w Iohn 15. 26. x Rom. 8. 9. Gal. 4. 6.

Q. The nature of God is infinite and incomprehenſible, how then may we conceive of him?

A. By his y properties, and by his z workes. y Exod. 34. 6, 7. z Pſal. 19. 1. and 8. 1.

Q. What are his properties?

A. He is moſt *a* wiſe, *b* ſtrong, *c* good, *d* gracious, *e* juſt, *f* mercifull, *g* perfect, *h* bleſſed, and *i* glorious. *a* Rom. 16. 27. *b* Iob 12. 13. *c* Mat. 19. 17. *d* Exod. 33. 19. Rom. 5. 8. *e* Pſal. 145. 17. *f* Pſal. 103. 11. and 145. 8, 9. *g* Mat. 5. 48. Iob 35. 7, 8. *h* Mar. 14. 61. Rom. 9. 5. *i* 1 Cor 2. 8.

Q. What are his workes?

A. The

A. They are three: Decree, Creation, and Providence.

Q. *What is the decree?*

A. That whereby God hath from eternitie set *k* downe with himself whatsoever shall come to passe. k Ephe. 1. 11.

Q. *What is creation?*

A. That whereby God made all things of *l* nothing, in six *m* dayes. l Heb. 11. 3. m Exod. 20. 11.

Q. *In what form or manner were all things created?*

A. In an excellent order, *n* and exceeding *o* good. n Jer. 10. 12. o Gen. 1. 31.

Q. *For what end did God make all things?*

A. For the praise of his power *p* goodnesse, wisdome, perfection, and freedome. p Prov. 16. 4. Rev. 4. 11.

Q. *What is Providence?*

A. That whereby God doth *q* preserve and governe *r* all things with all their actions. q Psal. 36. 6. 1 Tim. 4. 10. r Prov. 15. 3. Matth. 10. 29, 30, 31.

Q. *What are the special creatures made preserved and governed by the Lord?*

A. Angels *s* and men. s Heb. 2. 7. Col. 1. 16.

Q. *What*

Q. *What was the estate of man by creation?*
A. Marvellous *t* holy, and happy. t Eccles. 7. 29. or 31.

Why say you that man was holy?

A. Because he was *u* created after the image of God, in knowledge, righteousnesse and true holinesse. u Gen. 1 26. Col. 3. 10. Eph. 4. 23, 24.

Q. *Wherein did mans happinesse consist?*
A. In the enjoying *w* of sweet peace and communion with God. w Gen. 1. 29.

Q. *What further priviledges did Man enjoy in this estate of innocencie?*
A. He was placed in *x* Paradise, had liberty to eat of every tree *y* of the garden except the *z* tree of knowledge of good and evil and was made *a* ruler of all earthly Creatures. x Gen. 2. 15. y Gen. 2. 16. z Gen. 2. 17. a Gen. 2. 19. Psal. 8. 6.

Q. *Were these things bestowed upon man that he might live as he list?*
A. No: but that he might serve *b* the Lord his maker, who therefore gave man a *c* law, binding him alwayes to perfect obedience and a speciall commandement to trie him. b Rev. 4. 11. Psa. 95. 6. c Rom. 2. 14.

Q. *What was that speciall commandment?*

A. Of the tree of knowledge of good and *d* evill, thou shalt not eat: for in the day that thou eatest thereof, thou shalt dye the death. *d* Gen. 2. 17.

qu. *Death wee heare was threatned if he disobeyed; what promise was made to encourage him to his dutie?*

A. The *e* continuance both of himself, and his posteritie in that good estate. *e* Gen. 2. 9.

qu. *Did man continue in that good estate?*

A. No: but he fell from *f* God, through the inticement of Satan. *f* 1 Tim. 2. 14.

qu. *How did he fall?*

A. By sinning willfully *g* against God, *h* transgressing his Law: *g* Eccles. 7. 29. & 31. Rom. 5. 12. *h* 1 Iohn 3. 4.

qu. *What was the sinne he did commit?*

A. The eating of *i* the forbiden fruit. *i* Gen. 3. 6.

qu. *Did all man-kind sinne in Adam?*

A. Yes, *k* for we were all in his loynes. *k* Rom. 5 12. 1 Cor. 15. 22. Heb. 7. 9, 10.

qu. *What is the state of all men by reason of Adams fall?*

A. They are dead in *l* sin, and bond-slaves of Satan. *l* Eph. 2. 1, 2.

qu. *How doth that appeare?*

A. In

A. In that they are altogether *m* unable to good, and *n* prone to evill continually. *m* 2 Cor 3.5. *n* Gen. 8. 21.

Q. What fruits doe proceed from this originall corruption?

A. Evill *o* thoughts, words, & *p* workes *o* Gen. 6.5. *p* Gal. 5.19.

Q. Are all the actions of naturall men evill continually?

A. Yes: for they *q* fayle in many things and therefore as they come from them, they are odious *r* unto God. *q* Mat. 12.35. *r* Pro. 28.9.

Q. What punishments are due vnto man, by reason of those sinnes?

A. All woe, *s* and misery, temporall, spirituall, and eternall. *s* Lam. 3.39. Rom. 6. 23. Gal. 3. 10.

Q. *What are the temporall miseries?*

A. Gods *t* curse upon the creatures on *u* mans body, senses, name, friends, whatsoever he takes in hand, and death *x* it selfe. t Rom. 8.20. u Deut. 28.15,16, &c. x Rom. 6.21.

Q. *What are the spirituall miseries?*

A. Blindnesse of *y* minde, the spirit of slumber and giddines horrour of *z* conscience, hardnesse of *a* heart, a reprobate

b sence.

b sence and strong *c* delusions. x Esay 6.9 y Rom. 11.8. z Mat. 27.3.4.5. a Exod. 7.3. b Rom 1. 8. c 2 Thes. 2.11.

Q. *What is the eternall misery?*

A. Everlasting *d* damnation. d Ro. 6.23

Q. *After a man doth know his misery, what is he to learn in the next place?*

A. The true means how he may escape the foresaid *e* misery, and be restored to *f* happinesse. e Acts 2.37. f Act. 16.30.

Q. *By what means may we escape this misery, and recover happinesse?*

A. Onely by Jesus *g* Christ. g Act. 4.12

Q. *What is Jesus Christ?*

A. The eternall Son *h* of God who in time became man for his elect. h Gal. 4.4.5

Q. *How many things are we to consider in Christ?*

A. His *i* Person and His *k* Office. i Col. 2.9 k Heb. 2.16.17.

Q. *What is his person?*

A. It is *l* God and man united together into one *m* person. l Joh. 1.14. Rom. 9.5. Esay 7.14. m 1 Cor. 8.6.

Q. *Being God before all time how could he be made man?*

A. He was conceived by the *n* holy *o* Ghost, born of the Virgin *Mary* according

ding

ding to the *o* Prophets. *n* Luke 1. 35. *o* Gen. 3. 15. Eſay 7. 14. & 11. 1.

Q. *Why was Chriſt conceived by the holy Ghoſt?*

A. That he might be pure *p* without ſinne, wherewith all are ſtained that are conceived after the ordinary *q* manner. p Luke 1. 45. *q* John 3. 6.

Q. *Why was he God?*

A. That he might beare the weight of Gods wrath without ſinking under it, overcome death, be the Head of the Church, repaire his Image in us, conquer the enemy of our ſalvation, and defend us againſt them.

Q. *Why was he man?*

A. That he might ſuffer death *r* for us, ſanctifie our *s* nature, and we might have acceſſe with *t* boldneſſe to the throne of grace. r Heb. 2. 14. *s* Heb. 2. 11. *t* Heb. 4. 15, 16.

Q. *What is his office?*

A. To be a mediator, to *u* reconcile God and man. u 1 Tim. 2. 5.

Q. *How did he that?*

A. By his fulfilling *w* the Law and by his *x* ſufferings. w Mat. 3. 15. x Heb. 9. 15. Rom. 5. 10, 12, 13.

Q. *What*

Q. *What understand you by his suffering?*

A. His voluntarie *y* humiliation both in *z* soule and bodie, his *a* crucifying death, *b* buriall, and abiding *c* under the dominion of death, for a time. *y* Phil. 2. 5.6.7,8. *z* Esa. 53.10. Matth. 26.38. Heb. 9.14. *a* Luke 23. 33. *b* 1 Cor. 15. 3, 4. *c* Acts. 2. 27.

Q. *Did Christ alwayes abide under the power and dominion of death?*

A. No: for the power of death being *d* subdued, the third *e* day he rose againe, ascended *f* into heaven, and sitteth at the right hand of the Father. *d* Acts 2. 31. *e* 1 Cor. 15. 3, 4. *f* Marke 16. 19.

Q. *What are the speciall parts of Christs Mediatorship?*

A. Hee is *g* Prophet, *h* Priest, and *i* King. *g* &. 3.22. *h* Heb. 2.17. *i* Ps. 110.1.

Q. *Why was Christ a Prophet?*

A. To reveale unto us the way to *k* everlasting life. *k* Luk. 4. 18, 19.

Q. *Why was he a Priest?*

A. To purchase for us *l* righteousnesse and life eternall. *l* Heb. 5. 9.

Q. *What are the functions of his Priestly office?*

A. Offer-

A. *m* Offering up himselfe a sacrifice once for all, and making request for us. *m* Heb. 5. 1. and 9. 26. and 7. 25.

Q. *Why was Christ a King?*

A. To bridle, and *n* subdue all his enemies; but to *o* gather and *p* governe his elect and chosen. *n* Col. 2. 14. Psal. 110. 1, 2. 1 Corinth. 15. 28. *o* John 19. 16. Hag. 2. 7. *p* Ezech. 34. 23, 24.

Q. *What benefit do we receive by the death and resurrection of Christ?*

A. Wee are redeemed from the *q* guilt, punishment, and power of *r* sin, and shall be raised *s* up at the last day, *q* Gal. 3. 13. Colos. 1. 14. *r* Luke 1. 74. Titus 2. 14. *s* 1 Cor. 15. 13.

Q. *How are we redeemed from the guilt, and punishment of sinne?*

A. God the Father accepting the death of Christ as a full ransome and satisfaction to his justice, doth freely discharge and acquit us from all our sins. *t* Rom. 2. 24. 25. Col. 1. 14.

Q. *How are we redeemed from the power and tyrannie of sinne?*

A. Christ by his death killeth *a* sin in us, and by his resurrection doth quicken us to newnesse of life. a Rom. 6. 3. 4.

Q. *What are the benefits of Christs ascension, and sitting at the right hand of the Father?*

A. The leading *u* of captivity captive, the giving of gifts unto men, the pouring *x* of his spirit upon his people, and the preparing *y* a place for them; u Eph. 4.11. x. Acts 2. 16, 17. y John 14. 3.

Q. *What are the benefits of his intercession?*

A. The persons of the faithfull do alwayes remain just, and their works *z* acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies. z 1 Pet. 2.5. Gen. 4.4. Exod. 28. 38.

Q. *How will the knowledge of these things work in the heart of him whom God will save?*

A. It brings him to a serious consideration *a* of his own estate to grieve *b* for sin, and the fear of Gods displeasure, whereby the *c* heart is broken and humbled a Jer. 8. 6, 7. Luk. 15. 17. b Acts 2. 37. c Acts 9.6.

Q. *What else will this knowledge worke?*

A. It will bring a man to confesse *d* his sinne, highly to *e* prize Christ, and hunger after him, untill he obtaine his desire.

d Luke

d Luke 15.18. e Math. 13. 44. f Esa. 55.1. John 7. 37.

Q. *How are we made partakers of Christ with all his benefits?*

A. By faith *g* alone. g John 3.16. and 1. 12. Acts 13. 39.

Q. *What is faith?*

A. A resting upon Christ *g* alone for salvation. h Psal. 2.12. Acts 16. 31.

Q. *What is the ground of faith?*

A. The free promises *i* of God made in Christ, concerning the forgivenesse of sinnes, and eternall righteousnesse. i Rom. 4. 18, Heb. 11. 11.

Q. *How is faith wrought in us?*

A. Inwardly by the spirit, as the *k* author, and outwardly by the *l* preaching of the word and *m* catechising, as the instrument thereof. k Acts 16.14. l Rom. 10.14. m Heb. 5. 11, 12. and 6. 2.

Q. *How doth the word worke faith in us?*

A. By shewing us our *n* misery, and the true meanes of our *o* recovery, encouraging *p* us being humbled, to receive the promises of the Gospel. n Rom. 7.7. Gal. 3 22. o Gal. 4.4,5. p Matth. 11. 28. Esay 61. 1. 2. 3. Revel. 22.17.

Q. *How doth the spirit work by the word?*

A. It doth teach us wiſdome, to apply *q* things generally ſpoken, particularly to our ſelves. ſecretly upholdeth *r* againſt deſpaire, ſtirreth up in us good *s* deſires; doth ſoften *t* the heart *u* and draw us to reſt upon Chriſt for ſalvation, before we have *w* the feeling of comfort. q Ezek. 36. 27. 31. r Pſalm. 51. 12. s Phil. 2. 13. t Ezech. 11. 19. and 36. 26. u John 6. 44. w Matth. 11. 28, 29.

Q. *By what meanes is faith increaſed?*

A. By hearing the ſame *x* word preached and catechiſed, and likewiſe by earneſt *y* prayer. x 1 Pet. 2. 2. y Luke 17. 5.

Q. *How muſt we hear that we may get profit?*

A. With *z* reverence, *a* meeknes. *b* joy, a *c* longing deſire to learne, and giving *d* credit to the truth. z Eſa. 66. 2. 5. a Jam. 1 21. *b* Mat. 13. 44. c 1 Pet. 2. 2. d Heb. 4. 1, 2.

Q. *How elſe?*

A. We muſt meditate *e* of that wee heare, apply it to our ſelves, conferre *f* of it with others, and with *g* diligence ſet about the practice of what is required. e Pſalm. 1. 2. and 119. 14, 15. f Joh. 4. 53. g Eay 2. 3. Luke 2 15.

Q. *What is prayer?*

A. It

A. It is a calling upon God, in the name of Chriſt, with the *h* heart, and ſometimes with the voice, according to his will: for our ſelves and *i* others. h Exod. 14. 15. 1 Sam. 1. 13. i 1 John 5. 14.

Q. *To whom muſt we pray?*

A. To God alone, in the name *k* of Chriſt. k John 16. 23.

Q. *Ought we not in prayer to make particular confeſſion of our ſinnes?*

A. Yes: ſo farre as we can *l* come to the knowledge of them; and this we muſt do with *m* griefe, hatred and ſhame, freely *n* accuſing and condemning our ſelves before God, with broken *o* and contrite hearts. *l* 1 Sam. 12. 19. Pſal 19. 12. m Neh. 6. n Neh. 9. 33. o Zach. 12. 10.

Q. *What are the parts of prayer?*

A. Petition and Thankſgiving.

Q. *What is Petition?*

A. It is a Prayer, wherein we deſire the *p* preventing or *q* removing of things hurtfull, and the obtaining of things needfull either for this life, or for that which is to come. p Eſa. 37. 20. Mat 6. 13. *q* Pſal. 6. 1, 2, 3, 4.

Q. *How muſt we make our requeſts that we may be heard?*

A. With *r* understanding, feeling of *s* our wants, fervency, *u* reverence hope *w* to speed and *x* love, *r* 1 Cor. 14. 15. *s* Mat. 11. 28. *t* Iam. 5. 16, 17. *u* Eccles. 5. 2. *w* 1 Tim. 8. 2. *x* Mat. 6. 14. Mar. 11. 25.

Q. *What is thanksgiving?*

A. It is *y* prayer, wherein we render thanks to God, for his generall goodnesse, and particular *a* favours. *y* 1 Sam. 2. 1. *z* Psal. 136. 1. &c. *a* Psal. 103. 1, 2, 3, 4, 5.

Q. *What things are required in thanksgiving?*

A. Love to *b* God and joy in *c* his mercy, a desire to *d* draw others to obey and glorifie God, and an endeavour *e* to proceed in godlinesse our selves. *b* Psa. 18. 1, 2. Psal. 126. 1, 2. *d* Psal. 34. 11. *e* Deut. 6. 10, 11, 12 13.

Q. *What rule of direction is there according to which we ought to frame our prayers?*

A. The generall direction is the word of God; the more speciall is the Lords prayer.

Q. *How many things are to be considered in the Lords prayer?*

A. Three: the Preface, the prayer it selfe, and the Conclusion.

Q. *Which is the Preface?*

A. Our

A. Our Father which art in heaven.

Q. What learn you out of this Preface?

A. That God is our Father by grace and adoption, through Jeſus Chriſt, glorious in Majeſty, and infinite in power, that both can, and hath promiſed to help us?

Q. What are you to conſider in the prayer it ſelfe?

A. Six petitions and a thankſgiving.

Q. Which is the firſt Petition?

A. Hallowed be thy name.

Q. What deſire you of God in this petition

A. That Gods infinite excellency may be magnified by us on earth, in heart, word and deed.

Q. Which is the ſecond petition?

A. Thy Kingdome come.

Q. What doe you deſire of God in this petition?

A. That Chriſt would convert ſuch as be under the power of Satan; rule in the hearts of his choſen by his Spirit here, and perfect their ſalvation in heaven hereafter.

Q. Which is the third petition?

A. Thy will be done in earth, as it is in heaven.

Q. *What deſire you of God in this petition?*

A. That whatſoever God willeth in his word, might be obeyed chearefully, ſpeedily, faithfully, and conſtantly by men on earth, as the Angels do in heaven.

Q. *Which is the fourth petition?*

A. Give us this day our daily bread.

Q. *What deſire you of God in this petition?*

A. That God would beſtow on us all things neceſſarie for this life; as food, maintenance, &c.

Q. *VVhich is the fift petition?*

A. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

Q. *What deſire you of God in this petition?*

A. That God in his free mercy in Jeſus Chriſt, would fully pardon all our ſinnes, as we do pardon the wrongs and injuries we receive from others.

Q. *VVhich is the ſixt petition?*

A. And lead us not into temptation, but deliver us from evill.

Q. *What deſire you of God in this petition?*

A. To be freed from trials ſo farre as it may ſtand with the good pleaſure of God, and alwayes to be delivered from the evill thereof, that we faint not under them, or be foiled by them.

Q. *VVhich*

Q. *VVhich is the thanks-giving in the Lords prayer?*

A. For thine is the kingdome, the power, and the glory, for ever and ever.

Q. *Do not theſe words containe a reaſon alſo, why we beg the former bleſſings at the hand of God.*

A. Yes: for ſeeing the kingdom, power, and glory is the Lords, we ſhould call upon him in all our neceſſities.

Q. *Which is the concluſion of the Lords prayer?*

A. Amen, which is a witneſſing of our faith, and deſire of the things prayed for.

Q. *VVhat doth* Amen *ſignifie?*

A. So it is, *or*, So be it.

Q. *What muſt we do after we have prayed?*

A. Obſerve how we ſpeed, and what anſwer we *f* receive. f Pſal. 3. 4. and 85. 8.

Q. *VVhat benefit ſhall we gain hereby?*

A. It will ſtirre up the heart to *g* thankfulneſſe, remove dulneſſe *h* & negligence in this dutie, ſtrengthen our *i* faith, and inflame our hearts with zeal, joy, & love. g Pſal. 31. 21, 22. h Pſal. 88. 13. & 4. 1, 2. i Pſal. 4. 2. k Pſal. 116. 1. Pſal. 28. 6, 7.

Q. *VVhat muſt we do if God anſwer us not at the firſt or ſecond time?*

A. Examine

A. Examine how *l* we pray, and continue *m* fervent therein, waiting upon *n* the Lord untill we ſpeed. l Jam. 4. 3. m Luke 18. 1. n Hab. 2. 3. Pſal. 5. 3.

Q. Who ought to pray?

A. Though God require it of all men upon earth, yet it more ſpecially belongeth to the members *o* of the Church militant. o Matth. 7. 7. 8.

Q. Who can, and may pray with hope to ſpeed?

A. Onely they that depart *p* from iniquity. p Pſal. 66. 18.

Q. For whom muſt we pray?

A. For all ſorts of men now *q* living or that ſhall live *r* hereafter, but not for *ſ* the dead. q 1 Tim. 2. 1, 2. 1 Joh. 17. 20. ſ Luke 16. 24, 25.

Q. May men content themſelves to pray in private onely, or onely in publike?

A. No: but they muſt uſe both *t* publicke and *u* private prayer. t Acts 2. 42. u Luke 11. 1.

Q. What other means hath God appointed to increaſe faith?

A. The due adminiſtration and *w* receiving of the Sacraments. w Gen. 17. 9. 10. 11. Rom. 4. 11.

Q. Who

Q. Who ought to administer the Sacraments?

A. Onely they that are *x* lawfully called thereunto by the Church, x Heb. 5.4.

Q. What is a Sacrament?

A. A seale of the *x* covenant of grace, x Rom. 4.11.

Q. In what words is this covenant expressed in the Scripture?

A. I will be thy *y* God, and thou shalt be my people. y Jer. 31.33.

Q. What are the parts of a Sacrament?

A. Two: an outward visible signe, sanctified to represent and seal another thing to the minde and heart; and an inward grace, which is the thing signified.

Q. Who is author of the Sacrament?

A. The Lord *z* onely, who made the covenant. z Esa. 7.14. & 38.7.

Q. How many Sacraments are there?

A. Two: *a* Baptisme, and the Lords Supper. *a* John 1.26. *b* Luke 22.19,20.

Q. What is Baptisme?

A. A Sacrament of our *c* ingrafting into Christ, communion with him, and entrance into the Church. *c* Mat. 28. 9. Acts 8.38.

Q. What is the outward signe?

A. Water

A. Water, *d* wherewith the party baptized is waſhed, *e* by dipping or ſprinkling in the name *f* of the Father, Sonne, and holy Ghoſt. d Acts 10.47. e Math.3.6.11. 13.16. Acts 16. 15.f Mat.28.19.

Q. *VVhat is the inward grace, or thing ſignified?*

A. Forgiveneſſe *f* of ſinnes, and *g* ſanctification. f Mat.1.4.Act.2.38. g Tit.3.5.

Q. *To what condition doth the party baptized binde himſelf?*

A. To beleeve in *h* Chriſt, and forſake his ſinne. h Act. 8. 37. i Mar. 3.12.

Q. *How oft ought a man to be baptized?*

A. It is enough *k* once to be baptized; for baptiſme is a pledge *l* of our new birth k Acts 7. 8. l Tit. 3. 5.

Q. *Who ought to be baptized?*

A. Infidels *m* converted to the faith, and the Infants *n* of one or both Chriſtian parents. m Acts 8. 12. *n* Acts 2. 39. 1 Cor.7. 14.

Q. *What is the Lords Supper?*

A. A Sacrament of our *a* continuance and growth in Chriſt. a 1 Cor.10.16.

Q. *Who is the author of this Sacrament?*

A. The *b* Lord Jeſus in the ſame night that he was betrayed: b 1 Cor.11. 23. 24.

Q. *What*

Q. *What is the outward ſigne?*

A. Bread *c* and Wine, with the actions pertaining to them, as breaking, giving, receiving, eating and drinking. c Mat. 26. 27, 28.

Q. *What is the inward grace?*

A. Chriſt *d* with all the benefits of his death and paſſion. d 1 Cor. 11. 24.

Q. *What is the duty of the Miniſter in the adminiſtration of this Sacrament?*

A. To conſecrate *e* it by declaring the inſtitution thereof, and prayer joyned with thankſgiving: As alſo to breake the bread, and afterwards to deliver the bread and wine to the people. e 1 Cor. 11. 23. 24. Math. 26. 26,27,28. Marke 14. 22. Luke 22. 19.

Q. *What is hereby ſignified?*

A. The Action of God the Father offering Chriſt to all, and beſtowing him *f* effectually upon the worthy receiver, f 1 Cor. 10. 16.

Q. *What is the dutie of the receivers?*

A. To receive *g* the bread and wine delivered, and to eat and drinke thereof. g Matth. 26. 26,27. 1 Cor. 11. 23,24.

Q. *What is ſignified hereby?*

A. Our *h* receiving, and feeding upon Chriſt

Christ by faith, h 1 Cor. 10. 16.

Q. *It is sufficient to receive the Sacrament once?*

A. No: *i* but we must receive it often, 1 Acts 2. 42. and 20. 7.

Q. *For what end and use ought we to receive this Sacrament?*

A. To *k* confirme our faith communion with Christ, & all saving graces in us, to keepe *l* in remembrance the Lords death untill he come againe, and to testifie *m* our love one to another, k 1 Cor. 10. 16. l 1 Cor. 11. 24. 26. m 1 Cor. 12. 13.

Q. *What is the danger of unworthy receiving?*

A. Unworthy *n* receivers are guilty of the body and blood of the Lord, and do eat and drinke judgement to themselves. n 1 Cor. 11. 27. 29.

Q. *Who are to receive this Sacrament?*

A. Such as know their *n* misery by sin, the remedy thereof in Christ, and *o* the doctrine of the Sacrament, with all earnestly *p* longing to be satisfied with the bread of life, n Matth. 11. 28. o Exod. 12. 26. 27. p Rev. 22. 17.

Q. *What else is required in them that come to this Table?*

A. A

A. A renewed *q* hatred of all sinne, an hearty endeavour to overcome naturall passions, and an utter and wel-advised forsaking of *r* grosse sins, willingnesse *s* to be strengthened in faith, and a *t* longing desire for the good of our brethren. q Luk. 3. 12, 13. Matth. 18. 3. r Luke 14. 28. 29. &c. s Matth. 5. 6. t Mark. 11. 25. Mat. 5. 23. 24.

Q. What if a man finde himself weake in faith, and full of doubting?

A. He must bewaile *u* his unbeleefe, pray for faith, seeke to have his doubts resolved and so receive, to be further *w* strengthened. u Marke 9. 24. w Judg. 6. 36. 37. Exod. 12. 1, 2, 3, 4.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With *g* reverence, joy and *h* comfort, meditating *i* on the outward signes, and what they signifie, the dainties prepared, and love of him that prepared them, our communion with Christ his graces, and his faithfull people, whereby the heart is prepared to thanksgiving. g Exod. 3. 5. Gen. 28. 17. h Deut. 16. 15. i 1 Cor. 11. 25. 1 King. 8. 66.

Q. What must we doe after we have received?

A. We

A. We must endeavour to finde an encrease of *k* faith, love, and all saving graces, abounding more and more in well doing. k Pro.4.18.Ezek.47. 12.

Q. *What order hath the Lord left in his Church, to keepe his ordinances from contempt?*

A. The unruly should be admonished, the obstinate *m* excommunicated, and the penitent after their fall restored & *n* comforted. *l* 1 Thes.5. 14. *m* 1 Cor. 5. 5. *n* 2. Cor. 2.6. 7.

Q. *Besides the forenamed meanes, are there not some other profitable for the encrease of faith?*

A. Yes: *o* reading or hearing the Scriptures read, in *p* publique, and in *q* private, *r* meditation, and *s* conference. o Rev.1.3. p Act. 13. 15. *q* Act. 8. 30. *r* Luke 2. 51. s Heb. 3. 13. Joh. 45. 2.

Q. *Hitherto of the ordinary meanes wherehy faith is encreased: Be there not also some extraordinary meanes?*

A. Yes: and those be holy *a* fasting, holy *b* feasting, and religious *c* vowes. a Luke 5. 35. b Ester 9. 17. c Psal. 50. 14.

Q. *What is an holy Fast?*

A. A religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of this life, so farre as comlinesse and necessity will permit, that wee might bee more seriously *g* humbled before God, and more fervent in prayer. d Ester 4. 16. e Levit. 23. 28. f Exod. 35. 5. g Dan. 9. 9. 11. Levit 23. 27.

Q. *When ought we to fast?*

A. When we feele or *h* fear some grievous calamity upon us, or hanging over our heads, want some speciall b.essing, are pressed with some speciall sinne, or goe about some *i* weighty matter. h Ester 4. 16. Ezra. 8. 21. i Acts 13. 2.

Q. *What is an holy Feast?*

A. An extraordinary *k* thanksgiving for some notable deliverance out of some desperate danger, testified with feasting before God, with joy and gladnesse, sending presents to our friends, and *l* portions to the needy. *k* 1 Chr. 16. 8. & 29. 10, 11. *l* Neh. 8. 10. Hest. 9. 22.

Q. *What is a religious vow?*

A. A solemne *m* promise unto God, made by a fit person, of some lawful thing which is in his choice. to testifie his love *n* and thankfulnesse. *m* Deut. 23. 21. 22. *n* Psal. 116. 12.

Q. *Can faith being wrought and confirmed in us, be fruitlesse and unprofitable?*

A. No: for it worketh *o* by love. o Gal. 5. 6.

Q. *What is the principall work of faith?*

A. It purifieth the heart. Acts 15. 9.

Q. *What followeth thereupon?*

A. A fighting and combating against sinne and corruption. Gal. 5. 17.

Q. *What else?*

A. Renouncing *p* of all evill in affection, and of grosse *q* sinne in life and conversation. p Acts 38. q Acts 19. 18, 19.

Q. *What is a third thing that followeth hence?*

A. Love *r* and delight in that which is good, joyned with a sincere desire, purpose and endevour *s* daily to amend whatsoever is amisse, and to lead a life *t* according to the law of God. r Psalm. 119. 97. s Phil. 3. 13, 14. Acts 11. 23. t Psal. 119. 6.

Q. *Wherein is the summe of the law contained?*

A. In the tenne Commandements, Deut. 10. 4.

Q. *How are they divided?*

A. Into two Tables, Deut. 5. 22. and

EQ. 3. 2.

Q. *Which*

Q. *VVhich are the commandements of the first Table?*

A. The four first & they teach the duty which we owe unto God immediately.

Q. *Which are the Commandements of the second Table?*

A. The six last, which instruct us in our duty towards our neighbour.

Q. *Which is the first Commandement?*

A. I am the Lord thy God, &c. Thou shalt have, &c.

Q. *Which is the generall duty required in this Commandement?*

A. That in minde, will, affections, and the effects of these, we take the true God, in Christ, to be our God.

Q. *What is the generall sin here forbidden*

A. All failing to give God that foresaid honour which is due unto him: or else in whole or in part giving it to any other.

Q. *VVhat is the second Commandment?*

A. Thou shalt not make to thy self, &c.

Q. *What is the general duty which this Commandement requireth?*

A. That we doe worship the true God purely according to his will.

Q. *VVhat is the generall sin forbidden?*

A. All omission of Gods true worship

when it is required, and all falſe worſhip, either invented by others, or taken up of our owne heads.

Q. Which is the third Commandement?

A. Thou ſhalt not take the name, &c.

Q. What is the generall duty required in this Commandement?

A. That we ſhould uſe the titles, properties, workes and ordinance of the Lord, with knowledge, faith, reverence, joy, and ſincerity, in thought, word & converſation

Q. What is the generall ſin forbidden?

A. Omitting the duty here required, uſing the Lords name when we ought not or otherwiſe than we ſhould.

Q. When is the name of God taken otherwiſe then it ſhould?

A. When it is uſed ignorantly, ſuperſticiouſly without faith raſhly, not to a right end, hypocritically, falſly, againſt conſcience, and when men name themſelves Chriſtians but live ſcandalouſly.

Q. Which is the fourth Commandement?

A. Remember the Sabbath day, &c.

Q. What is the general duty here required

A. That the whole Sabbath or Lords day be ſet a part from all common uſes, as holy to the Lord, both publikely and privately

vately in the practice of the duties of neceſſity, holineſſe, and mercy.

Q. What is the generall ſin here forbidden

A. All neg'ecting of the duties of that time, or prophaning of that day by needleſſe works words or thoughts, about our callings or recreation.

Q. Which day is to be ſet apart as holy to the Lord?

A. It is morall, and perpetuall to keepe one day in ſeven as holy: from the creation to the reſurrection of Chriſt the ſeventh day was inſtituted; after Chriſt his reſurrection, the firſt day of the weeke was ordained, and is to be kept for ever.

Q. What is the fift Commandement?

A. Honour thy father and thy mother; &c.

Q. Who are to be underſtood by father and mother?

A. Not onely naturall parents, but alſo all ſuperiours in office, age, and gifts.

Q. What is it to honour?

A. To acknowledge the excellency that is in men by vertue of their place, and to carry our ſelves accordingly towards them.

Q. Are onely the duties of inferiors here intended?

A. No: but of Superiours, & equals also

Q. *What then is the maine duty of this Commandement?*

A. That we carefully obserue that order which God hath appointed amongst men; and doe the duties which wee owe unto them in respect of their places & degrees.

Q. *What is the duty of Inferiours?*

A. They must be subject, reverent and thankfull to their superiours bearing with their wants and recovering them in love.

Q. *What is the duty of Superiours?*

A. To carry themselves gravely, meekly, and after a seemly manner towards their inferiours.

Q. *What is the duty of equals?*

A. To regard the dignitie and worth each of other, modestly to beare themselves one toward the other, and in giving honour to go one before another.

Q. *Which is the sixt Commandement?*

A. Thou shalt doe no murther.

Q. *What is the generall duty of this Commandement?*

A. That by all meanes lawfull, we desire and study to preserve our own person, and the person of our neighbour.

Q. *What is the generall sin hereein forbiden*

A. All

A. All neglect of our own or our neighbours preſervation, or deſire of our own or their hurt, conceived in heart, or declared in word, geſture or deed.

Q. Which is the ſeventh commandment?

A. Thou ſhalt not commit Adultery.

Q. What is the generall dutie of this Commandement?

A. That we ſhould keepe our ſelves pure in ſoule and body, both towards our ſelves and others.

Q. Which is the generall ſin here forbided

A. All uncleaneneſſe of heart, ſpeech, geſture, or action, together with all the cauſes occaſions and ſignes thereof.

Q. Which is the eight Commandment?

A. Thou ſhalt not ſteale.

Q. What is the general duty of this Commandement?

A. That by all good meanes we further the outward eſtate of our ſelves, and of our neighbours.

Q. What is the generall ſin forbidden?

A. All neglect to further our owne or our neighbours wealth, all impeachment or henderance thereof, and all increaſe thereof, by unjuſt and indirect dealing.

Q. Which is the ninth Commandement?

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Q. *What is the generall duty here required?*

A. That by all meanes we ſeek to maintaine our owne, and our neighbours good name, according to truth and a good conſcience.

Q. *What is the generall ſinne forbidden?*

A. All failing to procure, defend, and further our owne and our neighbours credit all unjuſt defence, wrongfull ſuſpition, and accuſation of ourſelves, or others.

Q. *Which is the tenth Commandement?*

A. Thou ſhalt not covet, &c.

Q. *What is the generall duty commanded?*

A. That we be truly contented with our own outward condition, and heartily deſire the good of our neighbour in all things belonging unto him great & ſmall.

Q. *What is the generall ſin forbidden?*

A. All thoughts of minde, wiſhes, and deſires of heart, and delightfull remembrances of evill, againſt contentednesſe.

Q. Is any man able to keepe this Law?

A. Not perfectly: for the *a* godly often fall, the moſt holy *b* faile alwayes in their beſt duties: but the childe of God ought, *c* may, and uſually *d* doth walke according

to

to the Law, sincerely. *a* Jam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* Joh. 2. 14. John 14. 15. 21. *d* 1 John 15. 5.

Q. *Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?*

A. No: but with diligence and esingleneſſe of heart: ſtrive againſt corruption, look for *f* the aſſiſtance of Gods ſpirit, and labour to *g* grow in grace. *e* 2 Cor. 7. 1. *f* 2 Chro. 16. 9. Phil. 4. 13. *g* 1 Pet. 2. 2. and 2 Pet. 3. 18.

Q. *What meanes ſhould a man uſe to grow in grace?*

A. He muſt throughly *h* examine his wayes, judge *i* himſelfe, watch *k* over his heart at all times, in all places, occaſions, and conditions, redeeming the *l* time, to ſtore his heart with good & preſerve *m* his faith. *h* Hag. 1. 5. 7. *i* 1 Cor. 11. 31. *k* 2 Tim. 4. 5. *l* Eph. 5. 16. *m* Heb. 10. 35, 36, 38.

Q. *What elſe?*

A. He muſt take unto *n* him the whole armour of God, and with care, uprightnes and conſtancy, uſe the meanes of *o* grace before preſcribed in one eſtate, *p* as well as in another. *n* Ephe. 6. 14. *o* Pro. 2. 3, 4. Col. 4. 2. *p* Job 27. 10.

Q. *What*

Q. *What privileges doth God afford in this life unto his children, who labour according to his will to increase in grace?*

A. They may be assured *q* of his favour & fatherly *r* care over them, the *s* direction of his spirit, their *t* growth in grace, & *u* perseverance to the end. q 1 Joh. 3. 1. 13. John 1. 12. 1 Tim. 4. 10. Math. 10. 30. s Psal. 143. 10. t Col. 1. 9 10. u Phil. 1. 6.

Q. *What other privileges doth God afford unto them?*

A. They are *w* kept from, comforted *w* in & delivered *x* out of many troubles, taught to use *y* all estates aright, *z* preserved from foule offences, enabled to *a* rise againe if they fall instructed to live *a* godly, and have possession *b* of the word. u Psal. 32. 10. w acts 16. 25. x Prov. 11. 8. y Lam. 3. 27. Phil. 4. 12. Luk. 1. 6. z Psa. 37. 23. 24. a Eph. 2. 10. b Luke 1. 15.

Q. *Do all the godly, or any, at all times enjoy all these privileges?*

A. No: some are ignorant of them; not beleeving or at lest very faintly that there be any such: Others are careless, who prize them not and so take not paines for these things as they ought.

Q. *What other hinderances do deprive Chri-*

Christians of the enjoying of these privi-ledges?

A. Inordinate *c* passions, as fear, anger, selfe-love, pride, love of pleasures, cares of the world earthly incumbrances & incon-stancy in good duties: temptations also to distrust, do keep under many. c Jam. 4. 1. 2

Q. How should a man bridle and reform these unruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most a-gainst the infirmities that be strongest in him, shun the occasions of sinne, hide the *m* commandements in his heart, and *n* ap-ply the death of Christ, for the killing of corruption. m Psal. 119. 11. n 1 Joh. 5. 4.

Q. How may a man overcome his temp-tations to distrust?

A. He must not give credit *o* to Satans suggestions against Gods truth; but con-sider of Gods *p* power, *q* goodnesse, *r* un-changeablenesse, former *s* mercies & free *t* grace in giving us his Son: so that weak-nesse, unworthinesse, want of feeling com-fort should not dismay him. o Mat. 4. 3, 4. p Math. 8. 2. Esa. 40. 27, 28. q Psalm. 51. 1. r Jere. 31. 3. s Psal. 77. 11. 12. t Rom. 5. 8, 9.

Q. What else must he doe?

A. He

A. He muſt conſider what promiſes the Lord hath made to keep *u* and uphold him what encouragement *w* he hath given him to beleeve, and how acceptable *x* a thing it is that he ſhould ſo do. *u* Mat.16.18.Lu. 22.32.*w* 1 Joh.3.23. *x* Mat.8.10. & 15.28. Rom.4.20.

Q. VVhat other thing is to be learned for the overcoming of theſe tentations?

A. We muſt judge of our ſelves not by our own *a* preſent feeling, or by our own *b* diſcerning the fruits of grace but by that we have *c* felt, and the *d* fruits of grace which appear to others. *a* Pſa.116.11.Pſa. 73.1. *b* Pſa.51.10. *c* Pſal.77.11. *d* 2 Cor. 2.10,11.

Q. What may be a further help?

A. It is good to *e* examine our hearts, and uſe the advice of *f* others; but we muſt know withall, the groaning *g* after, and labouring to reſt our wearied ſoul upon the promiſes of grace, being never ſatisfied untill our doubtfulnes be removed, wil bring a good end. *e* Pſa.4.4. *f* 1 The.5.14. *g* Mat. 11.28.

Q. Do the fruits of the ſpirit alwayes appear in the faithfull?

A. No: they are obſcured in *h* our firſt con-

conversation in the daies of security, when we *k* leave our first love, in the time of *l* temptation, or of some relapse *m* into sin. *h* Luk. 5. 37, 38. *i* 1 Cor. 3. *k* Rev. 2. 4. *l* Psa. 6. 1, 3, 3. *m* Psa. 51. 10.

Q. *How should a man recover out of a relapse?*

A. By a speedy *n* consideration of what hee hath done, renewing his repentance, with sorrow and shame, *o* bewailing his sinne before God, reforming his life, and laying hold upon the promise of mercy. *n* Rev. 2. 5. *o* Jere. 31. 18, 19.

Q. *What priviledges do the godly enjoy as soone as this life is ended?*

A. Their glory then begins: for their bodies remaine *p* in the grave as in a bed of spices, and their soules *q* being perfectly freed from sinne, are received into heaven, beholding *r* God and Christ immediatly. *p* 1 Thes. 4. 15. *q* Rev. 14. 13. *r* Matth. 5. 8. 1 Cor. 13. 12.

Q. *If this be the state of the godly, what shall become of the ungodly?*

A. There bodies *s* shall rot in the grave, and their soules *t* be judged to everlasting woe. *s* Gen. 3. 19. *t* Luke 16. 22, 23.

Q. *When shall the happinesse of the elect be consummate?*

A. At the *u* dreadfull day of judgement, & the generall reſurrection, u Pſal. 17.15.

Q. *Who ſhall be the judge at that day?*

A. Chriſt the *w* Lord and King of the Church, who ſhal come in a moſt glorious and viſible maner deſcending *x* from heaven with a ſhout, and with the voice of the Archangell, and with the trumpet of God moſt royally attended with innumerable multitudes of mighty Angels. w Acts 10. 42. & 17.31. x 1 Theſ. 4. 16. y 2 Theſ. 1.7.

Q. *When ſhall he come?*

A. Hee will moſt ſurely come, but the time is *z* unknown, that we might ever *a* watch, and prepare for his comming. z Matth. 24. 36. a Mat. 24 42.

Q. *Whom ſhall he judge?*

A. His elect and *b* choſen, and all their enemies, both evill *c* angels, and wicked men. b 2 Cor. 5.10. c 2 Pet. 2.4. Jud. v. 16.

Q. *Seeing many of Gods elect people, and wicked men are rotted in the earth, how can they be judged?*

A. The very ſame bodies in *d* ſubſtance that at any time died, ſhall by the power of God be raiſed up, and the ſoules be united unto them, inſeparably to abide together for evermore. d 1 Cor. 15. 42 43.

Q. *What*

Q. *What are we to beleeve concerning those who shall be found alive at the comming of Christ?*

A. They shall bee changed in the *e* twinckling of an eye, and so presented before the judgement seat of Christ. e 1 Cor. 15. 51, 52.

Q. *In what manner shall he judge?*

A. Most strictly, both in respect of the *f* persons judged and the things for which; but yet hee shall judge most righteous *g* judgement. f 2 Cor. 5. 10. g Acts 17. 31.

Q. *What shall be the issue of this judgment to the wicked?*

A. Everlasting *h* perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the Gospel. h 2 Thess. 1. 7, 8, 9.

Q. *What shall be the issue thereof to the godly?*

A. The clear *i* vision of God & Christ, endlesse communion *k* with them, and everlasting *l* peace and glory both in soule and body, in fuller measure than the heart of man can now comprehend, or any of the Saints enjoyed before. i 1 John 3. 2. k Joh. 17. 24. Phil. 1. 23. l Mat. 25. 34.

FINIS